823 ly evidence that the sequence had definite form. He knew little
[822] of color-directional association, beyond reminding me that in the
[538] tale "Flute Lure" everything to the west was described as yellow, to the east as red (although he had actually omitted this entirely while narrating the tale). Last Star declared that he knew of no association in story or usage beyond that of the Killdeer dance. It is likely that this was not the whole of their associational habit. It is apparent that east and west were more highly significant for the Maricopa and Halchidhoma. This was the orientation of houses, activities connected with the purification of warriors, cremation, mourning rites, and concepts of the land of the dead, for example. North and south were relatively indifferent. At best the directional association seems but little developed or stressed, which stands in marked contrast to the exuberant symbolism of this order among Pueblos and Navaho, or even Pima and Papago.

822 A request for color names yielded the following:

ᵃᵢ'ɬᵢɬg,	black	ɬɑmɑ'ɬᵢᵏ,	white
ᵃhwē'tɑm,	red	k'wē'ɑtɑm,	yellow

ɬɑvɨcu', blue, green (as the sky, grass, fresh leaves: the familiar blue-green confusion)
ɬɑcɑmi', green (as slime in water, anything mouldy green)
ɬɑyu'ɬig, variegated (as a piebald horse)

Brown, gray, and the like were not known as colors. Deer, e.g., were described as like the ground, dirt-colored (ᵃma'tig). White, red, and black were said by Kutox to be the principal colors, "because they were our paints" (as paints called respectively mat^{a}mâca'vâ, ^{a}gwe'^{a}, and kwînyil,^{a}).

802 Numeration in Maricopa-Halchidhoma was as follows:

1	cē'ndig	11	cɑɬē'hɑmɑi'gɨ:ē'ndig
2	ɬɑvi'k	12	cɑɬēhɑmɑi'gɨɑvi'k
3	ɬɑmu'k	(13–19 were formed similarly)	
4	ɬcumpē'pk	20	cɑɬē'hɑɬɑvi'k
5	ɬmɑɑ'pk	23	cɑɬu'hɑɬɑvi'k mɑiɬɑmu'k
6	ɬɑmᵃpu'k	30	cɑɬu'hɑɬɑmu'k
7	pɑɬkiᵃ'g	(40–90 were formed similarly)	
8	mɑɬpu'k	100	cēndēndig
9	ᵃyīnɨɑmē'k	200	cēnɑvi'k
10	cɑɬē'k		

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

One to ten are independent stems, save six and nine which appear to contain that for three. The terminal syllables of six, eight, and ten are alike. Numbers of a higher order are transparent compounds. Since ámai' means "high," "on top," it may be that eleven, e.g., can be etymologized as "one on top of ten." Twenty was etymologized as "two tens." Mrs. Redbird thought the element cēn of the hundreds was of Spanish derivation, which is likely. 802* [177]

The only fraction said to be named was one half, kücluve'vă ("middle" was tōnyi').